3. Director of the worshipper, thou art the guardian of the offerer; help us mightily.
4. INBEA, protect our chariot; though now left behind, set it in the front, 0 thunderer.
5. Upj why sittest thou still ? make our chariot the first; our food-seeking[1] offering is near thee.
6. Protect our food-seeking chariot; everything is easy for thee to do; make us completely yictorious.
7. INDBA, be firm (in battle), thou art (strong as) a city;[2] to thee, the repeller (of enemies),[3] comes this auspicious sacrifice, offered in due season*
8. Let not reproach reach us.; far off is the goal; there is the wealth stored; may our enemies be excluded.
9. When thou assumest thy sacrificial fourth name,[4] we long for it; then thou forthwith carriest us as a protector.

[1] Here, as elsewhere, Sayana explains *vajayu* by *annam ichchhat*; the St. Petersburg Diet, takes it as " wettlanfend, eilig; ?7 Grassmann renders it " giiterreich." Sayana explains *Sravas* by *annam* as usual, i.e.. *havirlak&Tianam.* The clause may perhaps mean " the race i* glorious and swift."

[2] Or, according to another interpretation, " be firmly settled (in our sacrifice), thou art the fulfiller of desires,"

purakdh ka-
mdndm asi.

[3] *NisJikritam,* is here taken actively, i.e. *jffishkartdram.* It may be also taken passively, " this auspicious sacrifice conies to thy appointed (place).

[4] The four names are explained to be the *ndksJiatra* or constellation-name, (i.e. *Arfwia,* as connected with the constellation